/1 cont'd/

were suppressed, the fort of Lo-an was subsequently built. Miao troops of Kwangsi were then sent there as a garrison. They were called yao-kung-shou /"shooters of poison arrows"/. After the military camp fell into disuse, their descendants scattered into the mountains and valleys, but they still bore the name of Miao. Even up to the present, they are still skillful in using poison arrows. The styles of their clothes, shoes, and queues are similar to that of ordinary people /i.e. the Chinese/. The dress of their women, however, are like that of the Li. All of them are able to climb trees like monkeys. They are not subject to taxes or levies of service. They never till the land in the plains but clear in the mountains to make plots where they plant mountain rice. (The Li people also do this.) They move once a year. When the land in the mountains recovers from depletion, they move back again. The bodies of their dead are usually burned or are simply hung on treetops to decompose through exposure. They are experts in making poison arrows. Whatever they shoot dies without shedding a drop of blood. /2/ They also practice sorcery and are able to control human beings and animals by means of amulets. Hence they are greatly feared and respected by both the civilized and uncivilized Li tribes."

In other localities many different names were used such as Lang-mu /"wolf eyes"/, Ta-shou /"attackers"/, and Lang-t'u ping /"soldiers from the land of wolves"/, etc. These probably also indicated the Miao. Wang Tso in his book, P'ing Li Chi /Record of the Suppression of the Li Uprisings/ said:

"...on that day the troops under his command were dispersed to advance to capture a road. He believed that the northern entrance of the head fortress in Hai-t'ien and Hsin-ch'ang was the central stronghold of the bandits. The central army was commanded by Ts'an-chiang* Ma Ch'eng, who ordered 10,000 Han-ta troops and

*/Former title of a lieutenant colonel.—Ed./

Lang-t'u ping of Liang Kuang /i.e., Kwangtung and Kwangsi/ to attack the central stronghold." (See Vol. 9, "I-wen" /Literary Section/

/92 cont./

000 175 291 301 302 [515] [531] [556] [304] [481] [292] [304] [531] [556] [531] [481]

was very different from that today. The section on dress in Vol. 11 of the T'ing Chih says: "Among the Miao formerly only the village headman shaved his head, the rest piled their hair into hair knots and wrapped their heads in cloth. They removed facial hair like the women. They wore short garments and went barefooted, and tied red cloth around their loins over green-blue cloth gowns. The borders of the top garment and the cuffs of the trousers sometimes were embroidered with colorful designs. The wealthy restrained their hair with netting, fastened by four or five silver hairpins as long as daggers, flat at the top and round at the bottom. Their two ears were pierced by silver rings as large as bowls, their necks encircled by silver rings, and their wrists bore silver bracelets. Their legs were wrapped with green cloth. Their feet, like those of animals, could scale trees as fast as monkeys. In climbing dangerous places and going through bamboo groves they could go like race horses. In rain, they wore sandals. The women wore silver hairpins, neck rings, bracelets, and bound their legs, altogether just like the men, but their two ears were pierced with three or four rings. Their clothes were longer than the men's, with low collars slanting down, decorated with tin strips and red wool or embroidered with plant designs. The rich wore a large silver comb in the hair, with the hair knot closely circled with silver chains and wrapped in a green embroidered turban. They wore no belt at the waist and no undergarments. They wore embroidered skirts that had blue and red lines, and there were also those with tin bells tacked on and flowers embroidered on not less than two or three strips, as distinguished from the men. The unmarried women parted their hair in the middle and plaited a braid which hung behind, decorated with shells, tin bells, and pearls. Winter or summer they wore unlined garments, and even in very cold weather they only wore two or three layers. In the wind and snow they walked hunching their backs." This description agrees with the pictures drawn in the Huang Ch'ing Tzu Kung T'u of Hung Miao men and women of such places as Yung-sui and Kan-chou (Illus. 55, 56).

[153 cont.]
291 slipper with wide linen leg. In winter the well-to-do "Méo" wear a padded jacket and a sort of padded loincloth.

[302] The "Méo" shave the hair about their heads for a width of from three or four centimeters; the remaining hair, braided or not, is confined in a turban. Besides, it is not rare to meet a bare-headed "Méo."

[301] Many "Méo" men wear jewelry: rings, bracelets, or necklaces of silver, copper, or sometimes of iron.

[765] Mourning is indicated by the wearing of a white turban. (Photos 198 and 199, Plate 42.)

The costume of the "Méo" women shows rather remarkable peculiarities in the various tribes. They even exceed, among the "Peu-Méo," the costume of the "Man-ta-pan" in magnificence of embroidery and liveliness of colors.

Except among the "Méo-moung-cha," the cut of the feminine garments is almost uniform, as much for the working clothes as for the ceremonial costumes.

The "Peu-méo" women, whom the French commonly call "Méotes with the sailor collar" wear a working costume made up of the following pieces (photo 103, Plate 39).

A white bodice, full, and reaching down to the waist, where it is held in with the skirt by a wide belt. This bodice is folded over very low in front, leaving a considerable portion of the breast visible and giving the entire garment the appearance of a very low cut sailor's collar. This collar, as well as the lower part of the sleeves, is bordered with a band of colored material, of variable width (blue or red).

A white skirt, reaching down to just above the calf, and held in at the waist by the belt referred to above. This skirt, which is very wide, is of the "plissé-soleil" type. While walking, during [481] which the "Méo" women swing their hips very markedly, the pleats of the skirt gather now on the right, now on the left, following the movements of legs and torso.

An apron, in blue linen, simply fastened about the waist by a [154] cord. A rather voluminous turban of blue linen, but with an outside turn often made up of a band of material in white and blue squares.

/260 cont./

166 484 If the path forks, the head carefully puts branches over the path, by means of which those following can see the direction in which they must continue.

[201] In general, if there is no compelling reason such as war, [361] epidemics, crop failure as a result of rice diseases, and the like, [731] a migration is never farther than a half of at most a full day's march from the old village.

/261/ During the migration one always tries to reach the desired goal by the shortest route. Winding paths are taken only if there are pack animals, and then only as many as are absolutely necessary in order to prevent a breakdown of the animals. Otherwise, it goes straight uphill and then continues along the crest line; upon reaching the end, it goes straight down again, across the valley and usually through a brook, and then again climbs up the next mountain ridge. -- This kind of migra- [171] tion differs fundamentally from that of the Thai peoples, who always, as far as is in any way possible, follow the brook beds in the valleys and, when that is no longer feasible, cross the mountain by the shortest route, in order to reach the brook bed again on the other side. The manner in which the Meau travel reminds one very much of that of the Lapps and makes European ideas seem positively ridiculous. They walk very fast and rest [481] often. In no time a water pipe is carved out of bamboo and [312] makes the rounds, or a stub pipe of wood is lighted (see the chapter "Food and Stimulants"). Water is drunk from every little brook that is reached. Nevertheless they rapidly push onward.

During the migration the intimate association with the natural surrounding is clearly evident. They are constantly look- [283] ing for useful objects. Whether it be lianas whose fibers will [285] later be twisted into ropes, or those that, cut into strips, will later serve as plaiting material, in no time they are lopped off, rolled up, and fastened to the packsaddle. A squirrel is killed with a well-aimed shot of the crossbow and stowed away in the [224] pack bag; perhaps even a muntjac is bagged. The latter rarely happens, however, for, although otherwise they stalk game as soundlessly as wildcats while hunting, on a migration it is as though all the evil spirits were let loose. The shouting, hooting,

AKha A04
Miao AE5

A /442 cont./

M The legs of the Meau are short, especially those of the
141 women. Short and very rapid steps are therefore the rule. The
M feet are narrow and strikingly small and gracile. In contrast
to this, the legs of the Akha are longer, but above all the feet
[481] are large and rather clumsy.

Among both peoples the arms seem long in relation to the legs; the hands are well-shaped and, like the feet, narrow and small. The hands of the Akha are likewise narrow, but large.

A The body hair among both tribes is black. But whereas
M it is almost absent among the Meau, particularly the arms and
142 legs of the Akha are very hairy. Both peoples have only a slight development of pubic hair.

Among both the Akha and the Meau, the head hair is black, bristly, and has a bluish shimmer. The hair of the Meau
M is somewhat thicker than that of the Akha, the growth of hair
[143] very abundant, and baldness rare, not observed by me at all.

The hair of the men reaches down over the shoulders among both peoples, among the women often to the hips.

M Witek (1) mentions, besides the black hair-color of the
142
114

1. Page 92.

Meau, also brown hair among the men and among the Meau women, besides black, also finds brown and even blond hair. Abadie (2), too, confirms /Ills. 80-85 appear here on unnum-

2. Page 151.

M bered pages/ /443/ the not infrequent occurrence of blond and,
[143] in the case of albinos, white hair. In contrast to this I myself was unable to find a single case of any hair color other than black or bluish black.